

THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XVIII.

Saturday, June 28, 1856.

Price One Penny.

Authority.

In stating the fundamental laws of social philosophy, nothing so naturally presents itself, for the basis of a just social organization as legitimate authority. Even to those who would not admit that government is a positive science, it must be self-evident that this is its natural foundation. But this very truth involves another, which we virtually admit in receiving it—that absolutism of legitimate authority is the highest degree of the social state. This is the ultimatum—the point to which it directly leads. Neither is this law, of such an abstract nature that the history and experience of mankind will not furnish us with tangible evidence and illustration, to justify us in receiving it as the Alpha and Omega of a perfect society. Indeed to the demonstration of the above statement all history and the experience of society tend.

Every nation, community, family, and individual are so many proofs that authority is a necessary element of society. Truth, nature, and experience are authoritative. The science of figures teaches us that two and two are four; experience teaches us that without a seed-time there is no harvest; and thus the very commonest occurrences of life and rudiments of learning involve authority.

Where the influence of authority is weak in society, there is impotence, disorder, and sectarianism. Where it is weak in learning there is ignorance.

A commander of an army who holds no authority over it has really no army at his command; neither have the men a leader in him; and if it is minus of authority altogether, it is no army or organization at all, but simply a chaotic mass. A nation or community in which authority is weak is going to decay—it has no positive force. Hence so many popular revolutions come to nothing, simply because the people have no common standard of authority.

For this reason the millions succumb to the few, and are controlled by them actually against their judgment and will. Mere masses of men without organization avail nothing. An organized body of a few thousands will hold in check and awe whole nations of people. And this is because the one has the authority, and the others have not—because the former is organized and the latter is chaotic. Millions of people often bow to governments and institutions which they despise and hate, and which they know to be illegitimate and opposed to human development. They do this, too, in spite of the most childish imbecility and mismanagement of their rulers. They are at the same time keenly sensible of these facts, for their existence often costs them millions of money and rivers of blood; and they realize also that these governments are not only barriers to civilization in ordinary times, but that, when efficiency

is most needed, they become paralyzed, and that not unfrequently the imbecility of statesmen throws civilization back a century. They are also aware, at the same time, that for every one of these inefficient rulers, they have an hundred men among themselves much more qualified for office. Yet, while the others are retained as the standard of authority, a whole nation, with all these hundreds of efficient men, are almost powerless in the hands of inefficient ones. Indeed, they are powerless to enforce their will to the same extent as they make these governments a superior authority to that will. Thus it is and thus it must remain, the grumbings and growlings of the people notwithstanding, until they remove the first as their standard, and put up others more in accordance with their judgment and faith. Even when, in moments of great aggravation, the popular indignation has burst forth, and, in the assertion of the people's power, the old standards have been cast down, yet, not having others to put in their place, society has been thrown into a state of anarchy—the sword has been turned into its own heart, and war has been made between friends. In the very crisis of revolutions the people have become conscious that they had no common choice—no authority, acknowledged by all as having sufficient claims to lead them. Their unanimous decision that things were wrong was the basis of their union in revolutions; but there the agreement ended, for they had come to no decision of what was right. In their indecision they have been weaker than those whom they drove from power, and the consequence has been that the old authorities have stepped quietly back into their former places, or else some commanding mind has taken the reins of government, and, by the despotism of his own will and policy, brought society to a check. To this the people submit, not because it is their choice, any more than were the other forms of government, but simply because it was some standard, and they will bow down and worship despotism, purely, for delivering them from anarchy.

These facts all history, and more especially that of modern times, abundantly illustrates. It has been of little account that the governments attacked have been characterized by imbecility, mismanage-

ment, and injustice; that they were hateful to the people, and that resistance to them was just and praiseworthy. Nor has it been of much account that the principles and motives of the people in these revolutions were good in the abstract, for we know that few have succeeded, and this has been simply from the fact that there was no standard of authority. For revolutions to be successful, there must always be another national standard ready to go up, when the old one is taken down. If it is without one, but for a moment, it loses its strength, stamina, and force. If the people have not understandingly chosen their authority, before they have made the attack, and a revolution has succeeded, the reason has been because a Cromwell or a Washington has been on hand to step forward as the lawgiver and authority of his countrymen—a man who held common faith with the people, and was equal to the emergency, and who, perhaps, was the inspiration of the movement.

A standard, upheld by common consent, is essential to the very existence of society, and so true is this that no sooner is the Cromwell of the revolution dead, and the people have lost their lawgiver, than the old regime is restored.

A consideration of the foregoing facts brings into prominence a most important truth—that every policy, system of education, or influence which tends to make government weak leads society in a wrong direction, and is subversive of all organization and union.

For society to be strong, and its parts firmly cemented together, there must be a common authority; and every member must submit himself to its control and guidance. But the world, for several thousand years, have set up systems, institutions, and governments, which have been opposed to human development, and the people have so often felt the iron hand of despotism crushing them down, that they tremble at the thought of making authority strong, lest that strength should be used to enslave their manhood, and make machines of immortal beings. Hence the policy of modern times has been to encourage sectarianism, and to make every man's will, to a serious extent, a law unto himself, or in other words, to make him an irresponsible being. Thus, in weakening authority, society becomes disorganized. These fears are founded

on the long, painful experience of the world, through having submitted itself to authority which was not legitimate—authority which was not from God. This experience should powerfully suggest to society, to take a course to establish itself upon a firm and natural basis.

All history and experience go directly to prove that human authority is not legitimate. Indeed these very fears which the people have against making governments strong, and the efforts which every class make to lessen the power of the one above it, are faithful witnesses to this truth; and, moreover, they prove that the people feel that this is true, whether they admit it or not. They are direct evidences that human authority is not that which ought to control mankind. Now these fears and this repugnance are based upon the universal experience of nearly six thousand years, and they strike at the root of every institution, government, and authority of man's setting up; for it is concerning these that the experience of the world speak, inasmuch as it is human authority which has controlled it.

On the other hand, every argument and illustration which can be adduced to show that authority is necessary to social existence, and the very fear and repugnance of which we have been speaking, are so many arguments to prove that Divine authority is the legitimate basis of society.

The Latter-day Saints have had legitimate authority restored to them, which is God's Holy Priesthood. They know this, and therefore their duty is plain.

Having found it, the path is clear, and their obligations to it obvious, viz., to make that authority absolute, for that which is right in its positive degree is perfection in its superlative.

Authority is the basis of union. Without it there could be none, for every organized body must have some common point of agreement—some law or head to which that body bows. The basis of the union of the Saints is God's Holy Priesthood. Take away this and they have none. The holy Priesthood is the channel through which God communicates with the Saints, and it is only on those points where they are not subject to that Priesthood, and the revelations given through it, that they lack union and strength.

Legitimate authority is the basis of liberty. That man or community who observes its laws, and bows implicitly to them, enjoys absolute liberty. The path of such is clear. They meet with no barriers. They progress eternally; and their development meets with no resistance, because they themselves resist no lawful authority. Legitimate authority cannot oppose legitimate development. Men run against it, by breaking its laws, laws, and they are not only the laws of universal being, but are also those of our own individual beings, and consequently in bowing to them, we pursue the path of individual development; meeting with no obstacles we have no restraint nor opposition—it is liberty. But if we refuse to bow to this authority, we are resisted at every step, not only by general laws, but also by the laws of our own natures—we have no liberty.

Legitimate authority is the basis of perfection. God and truth are perfect. To ask for proof of this is tantamount to demanding proof that good is good, and that truth is truth.

Without argument we may be certain to what they lead, for perfection is of necessity the ultimatum of truth and right. That which is legitimate in its positive degree is perfection in its superlative. Indeed truth is always perfect. It is men who occupy relative states, and not truth. And when society is absolutely under the control of God, and His Priesthood, it will be in its perfect state. Pretenders to wisdom will perhaps tell us that this may be all right in theory—"But practice—that is where it will fail." What nonsense! That which is right in theory is right in practice, as a necessary consequence. If there is any bungle, it is our own in putting it into practice. There is absurdity in cavilling whether it will, in practice, work right. It will work right everywhere. The very cavil itself is one of men's bungs. If we begin right, and continue right, we shall end right, both in theory and practice. Legitimate authority will work well throughout. If we are not put right by it, how are we to get right? It is childish to talk of a break-down in the operations of legitimate authority, and of right in theory, and wrong in practice.

Men often confound Priesthood, and its absolute authority, with priestcraft and

despotism, but they are as opposite as God's government is to Satan's. Indeed, this is their relative position.

The Church of Latter-day Saints gives the best illustration of liberty and popular sovereignty, of any society now on the earth, or of any people of which we have a record. Although God sent Joseph Smith unto the world as His Prophet and representative, and conferred the Priesthood upon him by the administration of angels, and men can neither let nor hinder this, yet the Prophet Brigham declares that God never did appoint Joseph *President* of the Church. In this he was the choice of the PEOPLE who composed that Church. Most unquestionably this choice was according to the will of God, and that a people inspired by His Holy Spirit would of a certainty choose the man whom He had chosen, but still he was the leader of the Saints, because it was their will that he should be.

It must always be borne in mind, however, that God and His Priesthood hold the keys of salvation to the world, and that it is only through them that the human family can obtain salvation, immortality, and endless exaltation. No man can be saved without them, yet, in His economy, God has given unto all "to work out their own salvation," by their own agency and free will. Though mankind should reject God and His authority, still their obligations to Him would remain the same. He alone has the *right* to govern them, and whether they accept Him or not, the allegiance which they *owe* to Him can never be canceled, and if they will not receive the salvation which He offers, they, by their own steps, must find the end of that path which leads to death. Joseph Smith and the Latter-day Apostles hold the keys of the kingdom of God, and no man can enter into the presence of the Father and the Son but through them. Here lies the difference between the government of God and the despotic governments of men, viz., the obedience of the people to the first is their free will offering, the obedience to the latter is forced and constrained.

There can be no more constraint in a man being a Saint, than in his being a Methodist. It is not like the despotism of a nation forcing upon him religions and institutions, whether repugnant to his feelings or not. No force has ever made or held a man a Saint; it has of necessity been purely upon the strength of his faith and choice.

Upon this same basis President Brigham Young, the Twelve, and the other authorities of the Church stand. They hold their Priesthood from God; but their relationship as leaders is founded upon the love, confidence, choice, and will of those over whom they preside. At least twice a year they are re-chosen and sustained by the unanimous voice of the Church, besides being upheld by the daily prayers of the Saints. Therefore the world gives no such illustrations of popular sovereignty, for there are no rulers so continuously and unanimously chosen and sustained.

The popular sovereignty of the Saints is most pertinently illustrated in one of the sayings of the great modern Prophet. When asked by a gentleman the secret of his remarkable power to govern, he answered, "I teach my people correct principles, and they govern themselves." This affords us a striking agreement with that glorious promise of God—that He designed to make Israel a nation of Kings and Priests.

What a glorious and comprehensive interpretation of popular sovereignty does God give in that Gospel, and that Priesthood whose keys He committed to Joseph, the Prophet of the nineteenth century.

Government is a science, and its laws are as positive and consistent as any other science. If the Saints continue true to their religion, closely follow God's Priesthood, and let legitimate authority absolutely control them, we may, upon these premises, set down and add up their destiny, and the future will prove the sum with as great certainty as effects follow their causes. These conditions made good, and "Mormonism" need not be problematical, for this its solution—success, universal empire, social perfection.

ACTIVE VIRTUE.—He that can apprehend and consider vice, with all her lusts and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.—*Milton*.

History of Joseph Smith.

(Continued from page 392.)

[February, 1841.]

AN ACT TO INCORPORATE THE NAUVOO AGRICULTURAL AND MANUFACTURING ASSOCIATION IN THE COUNTY OF HANCOCK.

Sec. 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, that Sidney Rigdon, George W. Robinson, Samuel James, Wilson Law, Daniel H. Wells, Hyrum Smith, Geo. Miller, William Marks, Peter Haws, Vinson Knight, John Scott, Don Carlos Smith, William Huntington, sen., Ebenezer Robinson, Robert B. Thompson, William Law, James Allred, John T. Barnett, Theodore Turley, John C. Bennett, Elias Higbee, Isaac Higbee, Joseph Smith, Alpheus Cutler, Israel Barlow, R. D. Foster, John F. Olney, John Snider, Leonard Soby, Orson Pratt, James Kelley, Sidney A. Knowlton, John P. Greene, John F. Weld, and their associates and successors, are hereby constituted a body corporate and politic, by the name of "the Nauvoo Agricultural and Manufacturing Association," and by that name shall be capable of suing and being sued, pleading and being impleaded, answering and being answered, in all courts and places, and may have a common seal, and may alter the same at pleasure.

Sec. 2. The sole object and purpose of said association shall be for the promotion of agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and such other useful articles as are necessary for the ordinary purposes of life.

Sec. 3. The capital stock of said association shall be one hundred thousand dollars, with the privilege of increasing it to the sum of three hundred thousand dollars, to be divided into shares of fifty dollars, which shall be considered personal property, and be assignable in such manner as the said corporation may, by its bye-laws, provide: which capital stock shall be exclusively devoted to the object and purposes set forth in the second section of this Act, and to no other object and purposes, and to the same end the said corporation shall have power to purchase, hold, and convey real estate, and other property, to the amount of its capital.

Sec. 4. Said corporation shall have power, by its Trustees, or a majority of them present at any regularly called meeting, to make bye-laws for its own government, for the purpose of carrying out the objects of

this association, provided the same are not repugnant to the laws and constitution of this State, or of the United States,

Sec. 5. Joseph Smith, Sidney Rigdon, and William Law shall be Commissioners to receive subscriptions for, and distribute said capital stock for said corporation; said Commissioners, or a majority of them, shall, within six months after the passage of this Act, either by themselves or their duly appointed agents, open a subscription book for said stock at such times and places as they shall appoint, and at the time of subscription for such stock, at least ten per cent upon each share subscribed for, shall be paid to said Commissioners, or their duly appointed agents; and the remainder of said stock, so subscribed for, shall be paid in such sums, and at such times, as shall be provided for by the bye-laws of said corporation.

Sec. 6. In case the stock of said corporation shall not all be taken up within one year from the passage of this Act, the duties of said Commissioners shall cease, and the Trustees of said corporation, or a quorum thereof, may thereafter receive subscriptions to said stock, from time to time, until the whole shall be subscribed.

Sec. 7. The stock, property, and concerns of said corporation shall be managed by twenty Trustees, who shall be stock-holders of said corporation, any five of whom, to be designated by a majority of the Trustees, shall form a quorum for the transaction of all ordinary business of said corporation, the election of which Trustees shall be annual. The first mentioned twenty persons, whose names are recited in the first section of this Act, shall be the first Trustees of said corporation, and shall hold their offices until the first Monday in September, A.D. 1841, and until others shall be elected in their places.

Sec. 8. The Trustees of said Corporation for every subsequent year shall be elected on the first Monday of September, in each and every year, at such place as the Trustees for the time being shall appoint, and of which election they shall give at least fifteen days previous notice by advertisement in some newspaper, in or near the City of Nauvoo. At every election of Trustees, each stockholder shall be entitled to one vote on each share of stock owned by him: provided that no stockholder shall be entitled to more than twenty votes, and said stockholders may vote either in person or by proxy.

The election for Trustees shall be conducted in such manner as shall be pointed out by the bye-laws of said corporation, and whenever a vacancy shall happen by death, resignation, or otherwise, among the Trustees, the remaining Trustees shall have power to fill such vacancy, until the next general election for Trustees.

Sec. 9. The Trustees of said corporation, as soon as may be, after their appointment or election under this Act, shall proceed to elect, out of their number, a President, Treasurer, and Secretary, who shall respectively hold their offices during one year, and until others shall be elected to fill their places, and whose duties shall be defined and prescribed by the bye-laws of the corporation; and said Trustees shall also appoint such agents and other persons as may be necessary to conduct the proper business, and accomplish the declared objects of said corporation; and shall likewise have power to fill any vacancy occasioned by the death, resignation, or removal of any officer of said corporation.

Sec. 10. This Act shall be construed as a public Act, and continue in force for the period of twenty years. And the Trustees appointed under the provisions of this Act, shall hold their first meeting at the City of Nauvoo, on the first Monday of April, A.D. 1841.

Approved February 27, 1841.

THOS. CARLIN.

W. L. D. EWING,

Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

State of Illinois, Office of Sec. of State.

I, Lyman Trumbull, Secretary of State, do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand and seal of State, Springfield, March 10, 1841.

LYMAN TRUMBULL,

Secretary of State.

Wednesday, 24th. Elder Young returned to Liverpool, and on the 25th attended a Patriarchal blessing meeting at brother Dumville's. Father Melling officiated; Elder James Whitehead, scribe.

Saturday, 27th. President Young went to Manchester, and preached in Lombard-street Room on Sunday, the 28th.

Saturday, March 1st. The City Council divided the City into four wards, at my suggestion, to wit: all that district of country within the City limits, north of the centre of Knight street, and west of the centre of Wells street, shall constitute the first ward. North of the centre of

Knight street and east of the centre of Wells street, the second ward. South of the centre of Knight street, and east of the centre of Wells street, the third ward. South of the centre of Knight street, and west of the centre of Wells street, the fourth ward.

I attended the City Council, and presented a Bill for "An Ordinance in relation to Religious Societies."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges, in this City; and should any person be guilty of ridiculing and abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this City, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

Sec. 2. It is hereby made the duty of all Municipal officers to notice and report to the Mayor, any breach or violation of this, or any other ordinance of this City, that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I also presented a Bill as follows—"An Ordinance in relation to Public Meetings."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that, in order to guarantee the constitutional right of free discussion upon all subjects, the citizens of this City may, from time to time, peaceably assemble themselves together for all peaceable or lawful purposes whatever; and should any person be guilty of disturbing or interrupting any such meeting or assemblage, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

Sec. 2. Should any person be guilty of exciting the people to riot or rebellion, or of participating in a mob, or any other unlawful rioters or tumultuous assemblage of

the people, or of refusing to obey any civil officer, executing the ordinances of the City, or the general laws of the State or United States, or of neglecting or refusing to obey promptly, any military order for the due execution of said law or ordinances, he shall, on conviction thereof as aforesaid, be fined or imprisoned, or both, as aforesaid.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I also offered a Bill for "An Ordinance, creating certain additional City Officers."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that in addition to the City officers heretofore elected, there shall be elected by the City Council, one High Constable for each ward; one Surveyor and Engineer, one Market Master, one Weigher and Sealer, and one Collector for the City, whose duties shall hereafter be defined by ordinance.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I presented the following report—

Your Committee, to whom was referred that portion of the address of his honour, the Mayor, which recommended the propriety of vacating the Town Plats, Commerce, and the City of Commerce, and incorporating them with the City Plat of Nauvoo, would respectfully report—That they consider the recommendation contained in the address as one of great importance to the future welfare and prosperity of this City, and if carried into effect would make the streets regular and uniform, and materially tend to beautify this City. We would therefore respectfully recommend that the survey of the City of Nauvoo be carried through the Town Plats of Commerce and the City of Commerce, as soon as it may be practicable.

We would therefore recommend to the Council the passage of the following resolution—That the Town Plats of Commerce, and Commerce City be vacated, and that the same stand vacated from this time forth, and for ever; and that the same be incorporated with the City of Nauvoo, from this time henceforth and for ever.

All of which is respectfully submitted.

JOSEPH SMITH, Chairman.

The report was received and adopted, and an ordinance passed accordingly.

A vote of thanks, and freedom of the City was conferred on the Honourable Richard M. Young, United States Senator for Illinois.

Tuesday, 2nd. Elder Brigham Young visited Oklaham, and returned on Wed-

nesday, 3rd, to Manchester. Elders Orson Hyde and George J. Adams arrived in Liverpool.

Thursday, 4th. Elder Richards left Liverpool for Preston, and was followed by Elders Hyde, Adams, and Fielding on the 5th. General William Henry Harrison—inaugurated President of the United States.

Friday, 5th. Elder Parley P. Pratt removed the *Star* Office to 47, Oxford Road, Manchester.

Sunday, 7th. Elders Young and Kimbell preached at the Carpenters' Hall, Manchester.

Monday, 8th. I attended the City Council. The following appointments were made, viz., Alanson Ripley, City Surveyor; Theodore Turley, Weigher and Sealer; James Robinson, Assessor; Stephen Markham, Market Master; James Allred was sworn Supervisor of streets, and James Allred, Dimick B. Huntington, and George Morey, High Constables.

I gave my views on several local measures proposed by the Council.

Wednesday, 10th.

Liverpool, March 10, 1841.

To the Editor of the *Star*.

Dear Brother—I feel anxious to address a few lines to you, on the subject of family prayer (and shall feel obliged by your inserting the same in your next *Star*), for the purpose of imparting instruction to the brethren in general. Having travelled through many Branches of the Church in England, I have found it to be a general custom among the brethren I visited, that when any of the Travelling Elders are present, they wait for the Elder to go forward in family prayer, instead of attending to that duty themselves. That is not right; and I would say to them that it would be better for them to understand their duty on this subject. My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our Father Adam responsible for his conduct, but no more than He does us, in proportion to the station we hold. The kings of the earth will have to give an account to God, for their conduct in a kingly capacity. Kings are heads of nations; governors are heads of provinces; so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a reasonable hour, and not wait for every person to get through with all they may have to say or do. If it were my prerogative to adopt a

plan for family prayer, it would be the following—Call your family or household together every morning and evening, previous to coming to the table, and bow before the Lord to offer up your thanksgiving for His mercies and providential care of you. Let the head of the family dictate; I mean the man, not the woman. If an Elder should happen to be present, the head of the house can call upon him, if he chooses so to do, and not wait for a stranger to take the lead at such times; by so doing we shall obtain the favour of our Heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go, which may God grant for Christ's sake. Amen.

BRIGHAM YOUNG.

Governor Carlin issued the following Commission—

Thomas Carlin, Governor of the State of Illinois, to all to whom these presents shall come: Greeting—

Know ye that Joseph Smith, having been duly elected to the office of Lieutenant-General, Nauvoo Legion, of the Militia of the State of Illinois, I, Thomas Carlin, Governor of said State, do commission him Lieutenant-General of the Nauvoo Legion, to take rank from the fifth day of February, 1841. He is, therefore, carefully and diligently to discharge the duties of said office, by doing and performing all manner of things thereunto belonging; and I do strictly require all officers and soldiers under his command to be obedient to his orders: and he is to obey such orders and directions as he shall receive, from time to time, from the Commander-in-Chief or his superior officer.

In testimony whereof, I have hereunto set my hand, and caused the Great Seal of State to be hereunto affixed. Done at Springfield, this tenth day of March, in the year of our Lord one thousand eight hundred and forty-one, and of the Independence of the United States the sixty-fifth.

LYMAN TRUMBALL,
Secretary of State.

L. S.

By the Governor,
THOS. CARLIN.

The commission was endorsed on the back as follows—

Head Quarters, Nauvoo Legion, City of Nauvoo, Illinois, March 15, 1841—Oath of office administered by me, the day and year above written.

JOHN C. BENNETT,

Major-General of the Nauvoo Legion.

Thursday, 11th. Elders Young, Kimball, Richards, and Taylor met in Liverpool.

Monday, 15th. I attended the City Council, and took part in the discussion

concerning Mr. Annis' mill, in the southwest part of the City.

I copy the following from the "Times and Seasons" of this day.

Let us look for a moment at the "portentous omens" which are enumerated by political demagogues, to serve political purposes; for instance, during the present session of Congress, the chandeliers in the Senate, weighing about 1500 lbs., said to have cost \$5000, came tumbling down, and broke into atoms. Again, it is said that "the scroll held in the talons of the eagle, placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union, '*E pluribus unum*,' is stated to have fallen to the earth; and on the same day, the hand of the figure representing the goddess of liberty, standing in front of the capitol of the United States, holding in it our glorious Constitution, broke off, and came tumbling down." Again, "the individual, elevated to the honoured place of Chief Magistrate of this Great Republic, starts from his home for the national capitol. An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses the mountains, and arrives at Baltimore, and an explosion of the banks in that City and Philadelphia—the 'great regulator of the currency' taking the lead, salutes him! Again, during the progress of the imposing celebration, got up by his friends and followers in a style of gorgeousness which royalty itself might envy, a cord, which is stretched by them across the broad avenue leading from the presidential mansion to the capitol, with the banners of the several States that voted for him strung upon it, breaks in the centre; and the State emblems, dividing to the north and to the south are thrown to the ground and dragged in the mire." These are some of the principal "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say, that these "omens" (if such they are) are designed for political data to subserve the interest of either party. We believe that God is no respecter to (parties) persons; and if the accounts given are correct (and they are well authenticated), we are ready to acknowledge, that we are credulous enough to believe they portend coming events, and will take rank in the signs of the Son of Man. That the explosion of banks should have anything to do or part to act in this tragedy, no doubt would be thought strange; but what is better calculated to produce "a distress of nations with perplexity," than the monied power of the world? What is better calculated to make

"men's hearts fail them for fear," &c., than to leave them penniless? Look at the excitement which prevails throughout the United States' Bank, "the great regulator of the currency." It is feared the institution is so rotten at heart that no healing balm can remove the disease; and it has produced a general consternation. Then many of the daughters, following the example set by their mother bank, have increased the alarm to an amazing degree, and the consequences are exceedingly feared; consequently, there is no doubt but banks will perform their part in the great theatre of the world, to bring about the purposes of God, preparatory to the second advent of Christ.

Elder W. Woodruff attended a Conference at Gadfield Elm; 408 members represented in 18 Branches.

Tuesday, 16th. Elder Geo. A. Smith attended a Conference at Macclesfield, which Branch contains 91 members, 1 Elder, 6

Priests, 5 Teachers, and 3 Deacons. In consequence of incessant preaching, his lungs are much affected.

Wednesday, 17th. Ship *Alesto* sailed from Liverpool for New Orleans, with 54 Saints, led by Elders Thomas Smith and William Moss.

Elders Kimball, W. Richards, and Father Melling went to Preston; Elders Young and Hedlock to Harden, and Geo. A. Smith to Leek.

Thursday, 18th. Elder Geo. A. Smith attended a Council of the officers and members of the Church at Leek, numbering 63 members, 1 Elder, 6 Priests, 2 Teachers, and 2 Deacons. Stephen Nixon was ordained an Elder; and John Hudson, Jacob Gibson, and Joseph Knight, Priests; and Frederick Rushton and Edwin Rushton, Teachers.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 28, 1856.

PRESIDENT YOUNG'S LETTER.—There are often important instructions contained in the History of Joseph Smith which should elicit the particular attention of the readers of the *Star*. This Number contains a letter of President Young's, on the subject of family prayer, written while he was labouring in the ministry in this country. It is as good, and applicable to the Saints, now as it was then, and we trust that they will not fail to give it their attention.

SOUTH, LAND'S END, AND CHELTENHAM CONFERENCES.—We have received an interesting letter, dated June 10, from Elder Jesse B. Martin, Pastor of the South and Land's End Conferences.

Pastor Martin represents his field of labour to be in a prosperous condition, and that the Saints manifest a strong determination to pay off their indebtedness to the Office, that they may feel free to gather to Zion without leaving a burden on those who may remain. This spirit is commendable, and we recommend to all the Conferences, that are in similar circumstances, to go and do likewise.

We make the following extract from Elder Martin's letter, in order to show the spirit of the times with regard to the truth.

"I was in Bath on Sunday, June 8. While on my way home, after the evening meeting, I heard a man preaching in the street. Myself, with many of the brethren and sisters, went to hear what he had to say. He was one of the Plymouth brethren. After he got through, I told the people that if they would give me their attention, I would talk to them. I began to unfold the Scriptures to them in plainness, showing what was necessary for them to do to obtain the remission of their sins. They began to gather around and pay good attention, when a peace-maker, in the shape

of a policeman, came up and disturbed the peace of the meeting, by telling me that I should not have the privilege of preaching there. Many of the people wanted to hear me, but the policeman utterly refused to let me preach. I asked him why he let other ministers preach and stopped me? He said, that he did not tolerate such principles as we believe in, or anybody that would advocate them. However, I think the meeting will result in good, for many of the free thinking part of the community were there, and they saw the partiality that was shown to others. Several respectable persons came to me and asked where our chapel was. They said, they wanted to hear more of our principles."

"Thus we are deprived the privilege which the false teachers have of preaching in the streets. Prostitution may be carried on and false doctrine taught in the streets, but when a minister of God stands up to tell the people the words of eternal life, he is soon put down. Anything will suit this generation but the Gospel of Christ."

Elder R. F. Neelen, President of the Cheltenham Conference, writes, June 10, that, since January last, forty persons have been added to the Church by baptism in that Conference, and that the Saints are increasing in faith and in confidence in the holy Priesthood. A general spirit of inquiry after the truth seems to exist among the people, and the Elders are taking advantage of the favourable season of the year to spread the principles of the Gospel, by out-door preaching.

We have, of late, received a number of other letters from various Elders which indicate that, since the late treaty of peace was concluded and the emigration season closed, a general spirit of inquiry after the truth has increased among the people. We exhort the Elders who labour in the ministry, and the Saints generally, to be diligent, at this favourable season, in preaching, distributing tracts, and in the use of every available means for spreading the Gospel.

"A COMPENDIUM OF THE FAITH AND DOCTRINES OF THE LATTER-DAY SAINTS" is the title of a work which we have now in press, but which we shall not be able to complete before our contemplated departure for Utah, on account of the extensive research necessary for its compilation, the vast amount of labour on our hands by reason of the season's emigration just closed, the conclusion of the business, and the transfer of it to our successor.

We intend to arrange for its completion, and will just say, that we have felt it our duty to undertake this work on account of the many applications that have been made for a Concordance, Synopsis, or something of the kind, that would be a help to the Elders in selecting Scripture to support and defend the holy faith of the Saints, before the world. None of the productions now in circulation appear to us competent for the desired object; nor will the Compendium be, altogether, what we could wish; still we hope that it will, in some good degree, answer the purpose contemplated. To the world, the Bible is the only Scriptural evidence, while to the Saints it is one among others of equal, or greater validity. We are adducing proofs of the various subjects named in the Compendium, from the Bible, Book of Mormon, Doctrine and Covenants, History of Joseph Smith, and *Journal of Discourses*, &c., so that there will be arranged, in the same connexion, the words of our Saviour, and of his Apostles and Prophets, at different periods of the world, in support of the same great and unchangeable plan of Salvation which they have revealed and taught since the creation.

POPULAR AMUSEMENTS.—Whatever is not detrimental to society, and is of positive enjoyment, is of God, the giver of all good things, and ought to be received and enjoyed by his creatures with thankful delight.—Robert Burns.

Home Correspondence.

IRISH CHANNEL.

Ship "Horizon," Off Cork,
May 29, 1856.

Dear President Richards—It is with great pleasure that I write a few lines, to inform you of our favourable position at the present time; we have a fine morning and all is pleasant around us. The Captain, Mr. Reed, is a gentleman in every sense of the word, and I have no doubt but that we shall have one of the most agreeable passages that the Saints have ever had while crossing the Atlantic. He spares no pains to make us comfortable, and offers every facility that will, in the least, be of benefit to us. . . . The officers are all agreeable and obliging. Mr. Stahl does all he can to accommodate; in fact, we could not ask for better treatment if we had it of our own choosing.

The Saints are all feeling well, with a very few exceptions, the few that are sick are not dangerous; the sister that was sick when we left is gradually recovering. We have had one birth, the particulars of which you will have in Elder Jaques' letter.

The couple you spoke to me about were married last night. The Captain gave us the use of the cabin to perform the ceremony in, and I was very glad of the opportunity. It gave us a good chance of introducing some of our doctrines, and of correcting some impressions which had been made upon his mind by newspaper reports and the like.

After you left us on Sunday evening, we lashed all the luggage, and thus prepared for sea-sickness. The Saints thought us very particular at the time, but morning did not make its appearance before they began to realize the benefit, and expressed themselves that it was good to have a head. The majority were sick on Monday, but only for a short time.

This morning I have been through the ship, and I find all in fine spirits. Elders Haven and Waugh are one with me, in carrying out necessary measures for the comfort and convenience of the passengers, and we have every thing our own way. . . .

I make it my business to visit every part of the ship six or seven times a day, but more particularly when I rise up and before I lie down, and I expect to do so during the voyage. We have got our organization pretty well matured, and all are willing to play their part. We have nine wards, nine cooks, and ten men in each watch of the guard which is kept up night and day.

I feel to thank my heavenly Father for His goodness to us, and I fully realize the truth of the blessings pronounced upon my head, by you, before I left Liverpool. I cannot but think of the happy days, weeks, and months, that I have spent in the Office. I cannot express my feelings, in fact language would fail to do it, but please to accept my heartfelt thanks for every kindness which I have received from your benevolent hand.

Please give my kind love to President Wheelock, and to all the brethren of my acquaintance, and believe me to be your humble servant,

EDWARD MARTIN.

Ship "Horizon," off Cork,
11 a.m., May 29, 1856.

President F. D. Richards.

Dear Brother—After labouring in the Office at Liverpool for upwards of four years and a quarter, with pleasure to myself, and, I suppose, with satisfaction to those presiding over me, it seemed good to the Lord and His servants that I should have the privilege of gathering to the land of Zion. Accordingly I embarked on the *Horizon* on the 22nd inst. The next morning she moved out of dock and cast anchor in the river. Soon after this we had a little belligerent display between the mates and some of the crew. I did not see the commencement of the affair, but I learned that some of the crew detoured to obeying orders, and that a regular fist-cuffing took place between three or four. Two or three bloody faces figured in the scene. I was up on deck in time to witness a little not very civil "jaw" between the first mate and one or two of the crew. The mate paced the deck, flourishing a Colt's revol-

ver, and swearing and threatening grandly. But he did not use his weapon. By the bye, I do not like to see much threatening with mortal weapons. My maxim is to keep them still till wanted, and, when necessary, use them, and over with it. That seems to me most consistent with "Mormonism." As for much threatening and bragging, that is the appropriate business of bullies. However, a number of the crew were sent ashore, and we had fresh men in their places. The mate complained of the refractory ones, that they were a set of "blacklegs," and said that they came on board to plunder the passengers and the rest of the crew. They charged him with being drunk, and "no man." Whatever may have been the merits of either party, I can now say that all goes on well. The Captain and mate seem to study to protect the passengers and render them as comfortable as possible under the circumstances. The first mate appears to be a seaman that knows his business, and is determined to maintain proper discipline among the crew. On Monday, I believe, he drew them up on deck, divided them into watches, and gave them their charge. He told them they could have plenty of the best food on board, and that if they acted like men they would be treated as such. If they had anything to complain of concerning their food, or the conduct of the passengers towards them, they must not retaliate, but inform him, and he would right matters. He expected obedience from them, and they must be at his service night and day. They must not go between decks among the passengers, without an officer, on pain of death. The crew pay us respect at all times when we are among them.

On Saturday, we cleared, and on Sunday about 9 a. m., the steam tug *Great Conquest*, having brought the Captain, yourself, and others on board, laid hold of our noble vessel, and took it out to sea with a will. Then came the lashing of boxes, barrels, and tin ware, in preparation for the freaks of winds and waves. I need not tell you of our trip with the tug, which was all pleasure. The addresses of yourself and Elder C. H. Wheelock are held in lively remembrance, while the brethren, in their meetings, talk of the blessings you left with them, and they seem determined to strive for a realization of them.

As early as possible the company was organized into nine wards, No. 7 being committed to my care.

After our three cheers on the tug leaving us, with yourself, and the Elders who had honoured us by accompanying us out to sea, the day continued fine and calm. The sun shone brightly upon the waters, giving them the appearance of a vast sheet of watered or embossed satin, while the reflection of his rays, in a line between the ship and him, seemed to lay upon the wide waste a band of burnished silver, which, as the faint breeze broke it into sparkling, ever and anon appeared like a galaxy of glittering gems. The brethren and sisters congregated upon the deck, and, forming into divers groups, made the air vocal with their songs of praise and joy to the Lord their God, for the deliverance vouchsafed to them from Babylon. As night approached, a stiff but contrary breeze sprung up. We went to bed. But what a change the next day! The breeze was rather strong, and still a-head of us. Sea-sickness changed our countenances to a pitiful, pallid hue. As a general thing songs were discarded, while the efforts of the few, who had the hardihood to strike up occasionally, seemed but a mockery of our woe. A soberer company of passengers than we were that day, you need scarcely wish to see. Such a worshipping of buckets and tins, and unmentionable pans, I shall not attempt to describe. For my part, I paid the most devoted attention to the slop-pail about every half hour. My little daughter, Flora, passed through it all with scarcely a serious look, having been all the time as lively as usual. She is continually wanting to go on "dat," as she calls the deck. My wife and her sister felt very bad over it, but are now nearly as right as ever.

We tacked about all that day, making little headway. The next day, Tuesday, the wind was still unfavourable, but decreasing. Many were very sick, but some were recovering.

But O! the awful siege of the cook's galley, the first day or two. Sebastopol! could that compare with it? The cooks had it hot inside and outside of their house. They had no comfortable sinecure I can assure you. On Monday and Tuesday they had easier times, especially Monday, the passengers that day renouncing, in great part, the pomps and vanities of cooking.

Wednesday morning we were all but becalmed, as bad as on Sunday afternoon and evening. The sick persons rapidly recovered. Songs and rejoicings began to prevail again, and in the evening a fiddle and a tambourine, in skilful hands, caused some "to trip the light fantastic toe." That day the cooks had another hard time of it. Appetites were returning with usual or rather increased power. There was a fearful amount of pies and cakes to be baked. Cooking for 800 hungry people at one galley is not a trifling affair, especially when each family or person has a private pot or dish. Too many pots or dishes at the fire seems as bad as too many irons in it. About mid-day a favourable but not very strong breeze sprung up, and we got up extra sails before the wind. That evening I was called into the Captain's cabin to attend the ceremony of marriage between brother Joseph Akers and sister Ann Pugh, President Edward Martin officiated. This is the third marriage on board since we embarked. The first two I have not the particulars of just now.

Thursday morning. The wind is not very strong, neither is it very favourable. "Ould Ireland" is in sight. In fact we have seen land almost if not quite every day. The pilot is looking out for a tug to take him ashore. I shall send this letter by him. He kindly takes our letters ashore for sixpence each. I think we have few sea-sick people on board to-day. The sun shines beautifully, and young and old are assembled on deck, with light hearts and cheerful faces. We hope to be skimming across the broad Atlantic shortly.

I hear no murmuring or grumbling. All is peace and harmony in our floating town. Sister Mary Ann Mellor is doing as well as can be expected.

On Tuesday, at 2 a. m., sister Elizabeth Wilson, from Preston, was delivered of a daughter, which she calls Nancy. Both are doing very well.

We have had several heavy fogs. The crew occasionally, by way of variety, give us some of their characteristic songs, while at their work. The children make themselves happy, both above and below deck. Marbles, skipping ropes, and all the available paraphernalia of childhood's games are called into request. The older boys amuse themselves by tugging at the ropes with the sailors. So merrily we live together. We want but the stalls and gingerbread to give our deck the appearance of an English country fair, barring the drunkenness, quarrelling, profanity, and obscenity which generally characterize such assemblies. Though I will admit that we do not appear in holiday attire exactly.

Presidents Martin, Haven, and Waugh are busy as bees. They are well, in good spirits, and quite pleased with their company of Saints. They desire to be remembered in love to you and all in the Office, in which of course I join.

Yours in the Gospel Covenant,

JOHN JAKUES.

P.S. 1 p.m. A packet heaves in sight, which we have hailed for the pilot.

J. J.

Foreign Correspondence.

ILLINOIS.

Rock Island, Illinois, U.S.A.,
May 11, 1866.

Dear Brother Franklin—I have not had five minutes, since we dropped anchor at Quarantine, that I could call corresponding time, and my Utah communications, as yet, remain partly unread.

The history of our voyage you have at considerable length, I think sufficiently so, from Boston.

I cannot think of our voyage, but my heart overflows with gratitude to my heavenly Father for His multiplied mercies. Before, behind, and on every side, destruction revelled, and we passed in safety. The two deaths, already reported, were the results of long protracted sickness. Both were cases of consumption. That of sister Devereux, of many years standing; and brother Clotworthy's child had been dying from its mother's womb.

The voyage was unexpectedly agreeable to me. Though my position was one of those I had the most dreaded, every day increased my thankfulness, for the Unction of the Holy One was more than doubled, to the cares that accumulated upon me.

I was able during the whole voyage, to be around among the Saints, administering as the Lord administered to me. The unity, cleanliness, and devotion of the whole company, from Liverpool to Boston, would not present a single spot for criticism. Elders Ellsworth, McArthur, and McAllister, in their willing co-operation with me, in everything, seemed to shoulder every burden or care ere I felt its pressure. I was peculiarly blessed with a choice company of Saints, and the Elders, American, English, and Scotch, seemed, as they passed around between decks, like ministering angels sent to whisper peace and comfort to all hearts. There was not a jar, but all delighted to bless and do each other good.

The Captain was more than you pronounced him, in kindness and accommodation. He became very much attached to me, and delighted to extend kindnesses to all hands. Nor did his kindness forsake him when he got ashore. He brought the owners on board, introduced me to them, and took pains to speak good things of us to everybody.

The house of Train and Co. were particularly obliging in every way, and by their attentions gave us a high position in the estimation of the people of Boston. I was particularly anxious to make a good first impression upon the people of Massachusetts, in view, not only of our emigration interests, but of our approaching struggle for admission into the Confederacy. I am thankful to say that I am more than satisfied. When the Quarantine Doctor, and Government Agent came on board, you might have licked the "between decks" without soiling your tongue. They both pronounced, it to the visiting strangers, as far ahead of anything they had ever seen. They were followed by a number of Members of the Massachusetts Legislature, who were all astonished at our cleanly, healthy appearance, and, though Know-Nothings, declared their delight at seeing such a class of people come to settle in their country. It was a rainy day on which we left Boston.

By private subscription, we hired nine omnibuses, which, in three trips, took us through the city to the station. On the drivers seat of the front 'bus, I hoisted a large American flag, which I procured from Captain Rich. Our visit to Boston seemed like a happy dream.

Your favours of March 28, and April 1, were brought on board to me by Mr. Armstrong, from the house of Train and Co., including Utah letters, therein referred to. . . . I had no trouble about head money in Boston. Only one young man, Thomas Hicks, staid in Boston, and for him I paid nothing, though I offered to do so. Those that were only booked to Boston, I counselled to use their head money to go to New York, and, with two exceptions, they paid me in advance the difference of one dollar a head, for their passage thither.

I received the balance of our provisions from Captain Rich, without the least trouble or even asking for them, and free storage from Train and Co. The unexpected, and most providential appearance, in New York, of brother Spencer, relieved my mind of all anxiety in regard to the provisions, of which he has already disposed, and concerning which, when we meet in Iowa, we will further write you. Our call at New York, so unexpected to me, drew my attention entirely to the care of the company. Oh, how glad I was to see brother Spencer there the next morning after our arrival.

The Custom House officers of Boston acted with great courtesy and propriety in passing our luggage.

Besides those only booked to Boston, I left in New York brother Nathan T. Porter, who was delirious. I was first aware of his sickness on the steamer, between Boston and New York. He had had the mumps and, I was informed, in the most severe manner. I also left there brother Thomas Lyon and family, and brother George Spiers and family, of the P. E. Fund emigrants. Sisters Lyon and Spiers were both pronounced unable to proceed at present. It required the most unceasing attention to keep them alive during the voyage. I had the receipts for the voyage signed by the Fund passengers, previous to landing at Boston, and, to-day, I have completed my receipts for the passage to Iowa City, agreeably to brother Spencer's instructions. All the Fund passengers

are with me, yet, with the exceptions already named.

So far all goes on well. The officers of the various railway companies are generally very obliging. We are here since the night of the 9th. To-morrow we leave for Iowa.

The Editors of a leading paper here have just called, and I have requested brother Ellsworth to show them around.

We are occupying a large store, furnished us by the superintendent of this station.

Brothers Ellsworth, McArthur, McAllister, and all the brethren join in love to yourself, brother Cyrus H. Wheelock, and all with you. All your instructions will be promptly attended to. God bless you.

Faithfully and obediently in Christ,

JAMES FERGUSON.

Varieties.

"My dear Amelia," said a dandy, falling upon his knees before his adorable, I have long wished for this opportunity, but hardly dare speak now, for fear you will reject me; but I love you—say, will you be mine? You will be to me everything desirable—everything my heart could wish—your smiles would shed,"—here he came to a pause. "Your smiles would shed," and again he came to a stop, for he could not think of a word suitable to be supplied. "Never mind the wood-shed!" exclaimed Amelia's younger brother, who had slipped into the room unperceived, at this moment, "but go on with your courting."

THE FUTURE PROSPECTS OF EUROPE.—The war may be at an end; but have the nations of Europe arrived at peace? We think not. It is true that the Governments of Great Britain and France have severally rejoiced, and ordered their people to rejoice along with them; that the Londoners have heard the firing of the Park and Tower Guns in honour of the Treaty of Paris; that peace has been proclaimed at Charing-cross and the Mansion House; and that the officials of the Crown have taken it into their heads that the people are, or ought to be, particularly jolly and elated, as well as grateful, and have thereupon ordered fireworks, and a general illumination, whereby they have gladdened the hearts of the pick-pockets and window-smashers, and the general blackguardism of the metropolis; but it is equally true and obvious to all reflective persons, who can look an inch before them, that the situation of Europe is full of peril. Turn in what direction we will, we discover the portents of coming commotions and revolutions, consequent upon the non-fulfilment of the hopes excited by the late war; commotions and revolutions that in their rise and progress may contain the germs of other wars, even more desolating than that which has just been brought to a close; and which might perhaps have been prevented, had those intrusted with the destinies of the great Powers of Western and Central Europe, been as wise and clear-sighted as the nations over whom they rule.—*The Illustrated London News*, May 17.

PARIS, THURSDAY NIGHT, JUNE 5.—The Emperor returned to Paris to-day. To-morrow morning he will set out for Orleans and the Valley of the Loire. At a council of ministers, held to-day, a new credit of ten millions, to be applied to the relief of the sufferers by inundations, was proposed an hour after the Emperor's arrival. General Sir William Williams, of Kars, has arrived with three aides-de-camp. The weather is again very bad. For 23 hours it has rained without ceasing. At Lyons 300 houses are levelled with the ground, and 20,000 men, women, and children are without shelter. The Loire, the Rhone, with all their numerous affluents, the torrent-like rivers which feed the Garonne or throw themselves into the Mediterranean, have overflowed their banks, and compromise one of the most promising harvests the husbandman could hope for. The fertile plains of La Beauce have been converted into a lake—railway communication is suspended on many points on the southern lines, and from every quarter tidings reach Paris of ruin and destruction, such as the present century has not witnessed. It is gratifying to observe the readiness with which rich and poor have come forward to relieve the frightful distress entailed upon hundreds by this new deluge; but private charity in France is lamentably inadequate to cope with a calamity of such magnitude. There is no exaggeration in the accounts already given of the ravages caused by the inundations. They are truly afflicting. It is stated by respectable eye-witnesses that the Emperor, "albeit not used to the melting mood," wept like a child when he witnessed the scene of devastation before him.